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OBSERVATIONS K

ON SOME

SERMONS

Lately preached by sundry

DIVINE S,

Towards Upholding

That Modern Tenet of being Saved by Faith Alone;

AND PARTICULARLY

Upon one SERMON on the 23d Verse of the 25th
Chapter of St. *Matthew*:

AS ALSO

On a PAMPHLET, purporting some Remarks upon a Sermon,

Intituled

No Acceptance with GOD by FAITH ONLY,

Preached before the University of *Oxford*,

AND

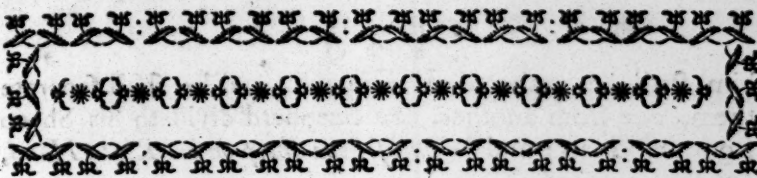
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OBSERVATIONS

ON SOME

SERMONS &c.

OUBTLESS there's allotted to every Nation, in so equal a Manner, its peculiar Advantages, that by comparing Things with Things, it will appear upon Average, each Person hath enough wherewith to be content. And as Contentment, in its proper Signification, is the greatest Happiness under the Sun, the Mendicant Frier is, thereby, rendered as grand as a Pope. Wherefore, by complaining of Partiality in the providential Distribution of all Things, we are left without Excuse. Well, therefore, might the wisest Man say, *God hath made Man upright; but they have sought out many Inventions.*

And among the sundry Favours bestowed on *Great Britain*, that of having *most eminent Preachers*, is far from being esteemed the least: For so plentifully doth it abound therewith, as sometimes seemingly, almost, to overflow assigned Limits, and flourish with such Luxury, as if ready to pervert the Order of Providence itself. Nevertheless, rather than to expatiate farther on this Blessing, let the present Instances, whereto the Title-Page refers, suffice. For,

One of those worthy Preachers, more clearly to unfold his *Text*, thus setteth forth the *Context*.—When the Son of Man shall come in his Glory, and all the holy Angels with him, then shall he sit upon the Throne of his Glory; and before him

him shall be gathered all Nations; and he shall separate them, one from another, as a Shepherd divideth his Sheep from the Goats; and *he shall set the Sheep on his Right Hand, but the Goats on his Left.*

Then shall the King say to them on his Right Hand, Come, ye Blessed of my Father! inherit the Kingdom prepared for you from the Foundation of the World; for I was an hungred, and ye gave me Meat: I was thirsty, and ye gave me Drink: I was a Stranger, and ye took me in: naked, and ye cloathed me: I was sick, and ye visited me: I was in Prison, and ye came unto me.

Then shall the Righteous answer him, saying, Lord! when saw we thee an hungred, and fed thee? or thirsty, and gave thee Drink? When saw we thee a Stranger, and took thee in? or naked, and cloathed thee? or when saw we thee Sick or in Prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto me.

Then shall he also say unto them on the Left Hand, Depart from me, ye cursed! into everlasting Fire, prepared for the Devil and his Angels: for I was an hungred, and ye gave me no Meat: I was thirsty, and ye gave me no Drink: I was a Stranger, and ye took me not in: Naked, and ye cloathed me not: Sick, and in Prison, and ye visited me not.

And then shall they answer him, saying, Lord! when saw we thee an hungred, or athirst, or a Stranger, or naked, or sick, or in Prison, and did not minister unto thee?

Then also shall he answer them, saying, Verily I say unto you, Inasmuch as you did it not unto one of the least of these, ye did it not to me. And these shall go into everlasting Punishment; but the Righteous into Life eternal.

Afterwards, on every distinct Circumstance contained in the foregoing Words, the Reverend Pastor, first of all tuning the Ears, and gaining the Hearts of his Auditory, by that uncommon Eloquence and Oratory, wherewith, on every Occasion, he appears plentifully furnished, most elegantly expatiates; affecting to describe the whole by such Tropes and Figures, and represent every Scene and Part thereof in lively Colours, and splendid Dresses; almost exceeding the Beauty of Paint, or Language itself to express: But from whence imported, it needeth not here mentioning.

This being learnedly attempted to be effected, he, for avoiding Prolixity, hastens to discover those who pass under the

the Denomination of Sheep and Goats. The Sheep, saith that Divine, my Brethren, are Believers—The Faithful, those who are endued with that Faith, which worketh by Love—That Love which consisteth in standing by and defending one another from Goats. They who came unto Christ by Faith alone.—In short, such as are despised by others, that scoff at and deride some of you: rendering you as a Bye-word, and representing you by Nicknames: and all because ye, whatever they think on it, decline coming to the Saviour; embracing and being saved by him, through Works.—The Works, as he observed, of a broken Law.

And the Goats, added he, also, are these your Enemies, who therefore ill-treat and abuse you; they who rely upon Works: whose Teachers affect to preach up Morality, instead of that peculiar Faith, which only worketh by loving those who, wisely, chose Salvation meererly through believing, without working.

Furthermore, he saith: These Goats, my Brethren, who continually jumble Works with Faith, distinguish you by the opprobrious and equivocal Appellation of Enthusiast: However, observe their Doom: These shall go into everlasting Punishment: *But the Righteous—the before described Flock—into Life eternal.*

For manifesting, likewise, the Veracity of what is premised, that worthy Preacher, after intimating Time insufficient for saying more, appealeth to those Words in the Context; to wit, Come, ye Blessed of my Father! inherit the Kingdom prepared for you from the Foundation of the World. Whence, he infers, as an irrefragable Proof, that the Works of the Righteous—those harmless Sheep—avail nothing towards rendering them acceptable Members of that Kingdom; seeing that, by the very Letter of this Portion of Scripture, it was prepared for them before the World existed.

Thus, forsooth, is the Doctrine of Election cleared up: And so are Works stated as coming too late, and consequently, not antecedent Preliminaries for obtaining, in a secondary, or other Sense, the Favour of God: And that the very Goats, or pretended Workers, admit the same; when granting that no Man is capable of working out his Salvation before he beginneth to exist. And, moreover, hinting, That Man, by the most authentic Account of Creation, was the last Being which God made. However

St. Paul saith, we are God's Workmanship, created in Christ Jesus unto good Works; which God hath before ordained that we should walk in them. And doth not this explain Predestination? and that Election?

As for that stinking Herd of Goats—the Wicked or Reprobates—the Unbelievers, or such as pretend to work out their Salvation—those Wrongheads, who insist on shewing their Faith by Works—in fine, the rest, not only of this, but every other Nation, all and every one, save only the before mentioned Flock, we are assured by the Preacher, shall be placed on the Left Hand; and that thereupon, the King shall say unto them, *Depart, ye Cursed, into everlasting Fire, prepared for the Devil and his Angels.*

Moreover: That this Sentence shall be pronounced, not on account of any Works; but because they neglected to insure Christ by this Faith, which only worketh by that before described Love—That singular Love, exercisable only by his comparatively little, but chosen Flock—Not any sort of Love extendable to Goats, to Strangers, or Wayfarers, destined only to fall in among Thieves, though sometimes permitted to creep into, and promiscuously feed with them, in their peaceable and fruitful Pastures—Among the Sheep: The most harmless, innocent, and gentle, of all other Creatures—and hereby allowed truly alledged; when considered as flying on all fours, from Wolves or from Dogs. But how this Doctrine agrees with the Context, is difficult to determine; seeing that thereby are assigned the true Reasons for Reward and Punishment.

Then also their Pastor observes, that everlasting Fire never was prepared for them on the Left Hand; but solely and expressly, for the Devil and his Angels: And that it is the proper and wilful Choice of those Goats to descend into Hell with Devils, by obstinately forbearing to take the Kingdom of Heaven, through this violent and irresistible Faith: But contrariwise, chusing to follow the Devil and his Operations; and rejecting Christ, that willingly would have proved their Saviour, for believing him so indulgent a Benefactor as to admit them; notwithstanding they neglected to perform his Will, in doing Works.

But doth not the Doctor thereby condemn all such as would earn their Wages, most liberally purchased for them, at the Price of that precious Blood, which, as St. Paul also saith, that Great Shepherd shed, to make the Sheep perfect

perfect in every good Work; and to do his Will; working in them that which is well-pleasing in the Sight of the God of all Peace, who hath brought again from the Dead, this our Redeemer? And surely God will render to every Man according to his Deeds; to them, who, by patient Continuance in Well-doing, seek for Glory, and Honour, and Immortality, eternal Life: But unto them that are contentious, and do not obey the Truth, Indignation and Wrath, Tribulation and Anguish, upon every Soul of Man that doeth evil.

And for the plainest Proof that Mankind must neither be saved, rewarded, or punished at the Resurrection, on Account of any Sort of Works whatsoever, this Orator sets forth the Manner of Christ's proceeding to Judgment, and passing Sentence, thus: This righteous Judge, saith he, first of all, without speaking a Word, setteth the Sheep on his Right Hand; but the Goats on the Left: which being done, nothing remaineth, save only for Angels to conduct them on the Right Hand unto Heaven; and Devils to drive away those on the Left, or the Goats, into Hell. For he affirms that the Words, *I was an hungry*, &c. are not assigned as efficient Causes of Reward and Punishment; but only praise-worthy Expressions; or, perhaps Accidents of that favourite Faith, working the before-mentioned Love; diffusible among them that hold Faith without Works. And for all this, we are left, implicitly, to rely on the Preacher's Word; maugre the aforesaid Context, or the written Word of God.

He further also observeth, That it is very remarkable—but why, or how, the Deponent saith not—the Words recited as spoken unto those on the Left Hand, are negatively expressed: A very shrewd Innuendo, peculiarly adapted to the sagacious Explication of him that dropped it: Considering withal, that he affirms them no ways understood for not performing any Sort of Works.

However, seeing that indulgent Pastor intimated his having more of such Fother to shake among his Cattle, it was expected that against his being further disposed, the Remarks, touching those Negatives, as well as what is otherwise to be communicated, would, if possible, have proved no inconsiderable Addition to that Satisfaction and Improvement which every faithful feeding Believer hath already conceived.

And, in the interim, it is humbly presumed, that neither he, nor any of his Hearers, will be offended at another, for supposing, that by Works he only meaneth the abolished Works and Ceremonies under the *Jewish* Dispensation; or at most, those Antichristian Works introduced by a Tribe of Judasising Zealots, circumcisingly appropriating that exploded Distinction of *Roman Catholicks*. And supposing he hath in any wise erred, or may be apprehended, somewhat, to exceed, let it be placed to the Account of sanguine Zeal; or an implicit Reliance on a Jesuitical Prompter: For

Certainly, it would be overmuch Freedom to infer, or insinuate, that any pious Clergyman of the Church of *England*, as by Law established, should mean good Works: That would be putting such an untoward Construction upon innocent Intention, as might almost cause every Chapter in the Bible, expressive thereof, to fly into one's Face; and which, if sacrilegiously castrated, would reduce that Holy Volume to a very small Number of Sheets.

For, what doth it profit, my Brethren! though a Man should say he hath Faith, and have not Works? Can Faith save him? If a Brother or Sister be naked and destitute of daily Food, and one of you saith unto them—Depart in Peace—Be ye warmed, and be ye filled—notwithstanding ye give them not those Things which be needful for the Body—what doth it profit? Even so, Faith without Works is dead: Being alone. Yet a Man may say—Thou hast Faith, and I have Works: Shew me thy Faith without thy Works; and I will shew thee my Faith by my Works.

Thou believest that there is one God: thou doest well: the Devils also believe and tremble. But wilt thou know, O vain Man! that Faith without Works is dead? Was not *Abraham* justified by Works, when he offered *Isaac* his Son upon the Altar? Seest thou how Faith wrought with his Works? And how, by Works, Faith was made perfect? and the Scripture was fulfilled, which saith—*Abraham* believed God, and it was counted to him for Righteousness; and he was called the Friend of God. Ye see then, how that by Works a Man is justified, and not by Faith only.

Likewise also, was not *Rahab* the Harlot justified by Works, when she received the Messengers, and sent them out another Way? For as the Body without the Spirit is dead, so Faith without Works is dead also.

Now

Now these three foregoing Paragraphs, are the express Words of the Apostle *James*; taken from the second Chapter of his general Epistle to the Christian Churches, and who concludeth his first Chapter thus: *Pure Religion before God and the Father is this: To visit the Fatherless and Widow in their Affliction, and to keep himself unspotted from the World.* And elsewhere it is said, that though we have Faith, so that we could remove Mountains, and have not Charity, we are nothing.

Let the courteous Reader likewise peruse, among other Passages in the New Testament, the first Epistle general of *John*, and the second Epistle general of *Peter*; the second Chapter of *Paul's* Epistle to the *Galatians*, sixteenth and seventeenth Verses; and the fifth, ninth, and sixteenth Verses of the sixth Chapter of the same. For we know that a Man is not justified by the Works of the Law; but by the Faith of *Jesus Christ*. But if, while we seek to be justified by *Christ*, we ourselves are found Sinners, is therefore *Christ* the Minister of Sin? God forbid! And let us not be weary in Well-doing; for in due Season shall we reap, if we faint not. And as many as walk according to this Rule, Peace be on them, and Mercy, and upon the *Israel* of God.

And now abideth Faith, Hope, and Charity, these three; but the greatest of these is Charity: Not the before defined and confined sheepish Charity or Love, but that which is most elegantly described by our Oratorical Apostle, in his fifteenth Chapter of his Epistle to the *Corinthians*; and which comprehends that perfect Love covering the Multitude of Sins: That Charity, which, when the Tongues of Men and of Angels, when Prophecies, or Preaching, when all Knowledge, Mysteries, Faith, Almsgiving, with Martyrdom itself, shall cease, faileth not; but remains to the End of Time, and reigneth with us in Eternity.

Wherefore whosoever runneth may read innumerable Precepts, and manifest Intimations, for convincing Gain-sayers: And withal, to demonstrate, that Faith without Works availeth nothing: And that the properest Manner of shewing our Belief in God, is to abound in good Works. Therefore let us be stedfast, immoveable, always abounding in the Work of the Lord; forasmuch as we know our Labour is not in vain in the Lord.

That King also, which the very Text, before-mentioned to be expiated upon, sheweth, shall come in his Glory
to

to Judgment, and set the Sheep on his Right, but the Goats on the Left Hand, and who, when upon Earth, went about doing Good, leaving us an Example that we might follow his Steps, expressly enjoineth us to work while it is called To-Day; because the Night cometh when no Man can work: And, in sundry Instances, affirms that no Person can be saved by his Merits, without doing his Will; the which, through the whole Tenor of his Gospel, principally consisteth in doing good Works; or, in other Words, exercising moral Vertues, and Evangelic Graces. For, remember it is said, we are in Christ Jesus created unto good Works, which God hath before ordained, that we should walk in them: And that if we keep the Commandments of Christ, we shall abide in his Love. That we are his Friends, if we do whatsoever he commandeth us: And that it is a faithful saying, and constantly to be affirmed, that they which have believed in God, be careful to maintain good Works.

On the other Hand, were we to imagine that such Ministers of God's Word should attempt to instruct us, That, provided we can but thoroughly persuade ourselves to believe, that, notwithstanding we disregarded what, by sacred Writ, we are recommended to perform, but lived in the wilful Commission of what is thereby forbidden, and in the like Omission of Duties there intimated, we shall, because Christ died for Sinners, be saved; would not such new Doctrine manifestly tend towards introducing *Moravianism*; or at least what, by others, have been called, but how properly let every sober Christian determine, that Spawn thereof, *Methodism*? But cursed be he that doth the Work of the Lord deceitfully, and holdeth the Truth in Unrighteousness; doing those things secretly that are not right, against the Lord, and hath not turned unto him with his whole Heart, but feignedly.

However, far be it from us to conceive thus of any Person otherwise instructed, and solemnly engaged to teach and preach up the very reverse: For they are directed to add to their Faith, Vertue. However, if, while we seek to be justified by Christ, we are found Sinners, our Faith cannot save us. They also which profess to know God, but in Works deny him, are abominable. And notwithstanding we are not under the Law, but under Grace, shall we sin because we are not under the Law, but under Grace? God forbid! for to whom we yield ourselves

felves Servants to obey, his Servants we are to whom we obey; whether of Sin unto Death, or of Obediente unto Righteousness.

Yet it is presumed it may be averred, without Imputation of Dissembling, that were these who favour Methodism, or prattle, as if more was attainable by listening to such Teachers than hearing, or attending unto, the printed Sermons, or oral Discourses, of eminent Divines of any other Congregation, so to preach, as ingeniously intimated by the great Mr. *Westley*, on opening a New Tabernacle, on Thursday was fortnight after that Sermon, little meriting Regard might, perhaps, justly be advanced in Prejudice thereof: Neither would there be any material Occasion for such Edifices; much less of Separations, and probably Schisms; not unlikely to prove the unfortunate Event of such Places of Resort: Generally replete with People having itching Ears, and turned unto Fables: Ever hearing, and never able to come to the Knowledge of the Truth; but turning away their Ears therefrom.

Let not therefore these last mentioned People vainly flatter themselves as being accounted the Sheep before spoken of; because that numerous Assembly, to whom the Sermon was delivered, principally consisted of themselves. Neither let others infer that it was really intended for them to imagine, that, although they lived as they listed, their Places shall be on the Right Hand of the Son of God, upon his coming to judge the Quick and the Dead, provided they lay hold on him by this mystical Faith. For as the Gentleman did not perfectly complete his Holding-forth on that notable Subject, doubtless, upon resuming thereof, the real and perfect Nature and Meaning of this, hitherto, ill-supported Doctrine, would have been more accurately illustrated; or its Errors retracted.

Seeing withal that by Scripture the principal Part of our Christian Duty appeareth to consist in such Works as thereby set forth, who can imagine that any one educated in, and ordained to maintain Orthodoxy, or sound Believing, if not so cautiously elected as were the Ministers under the *Jewish* Dispensation, when he who had any Blemish, was Blind, or Lame, or had a flat Nose, or any thing superfluous; or was *Broken Footed*, or broken Headed, or crook Backed, or a *Dwarf*, or had a Blemish in his Eye; was Scurvey, or Scabbed, or had his Stones broken, was not permitted

permitted to offer the Bread of his God : That any Gōspel Minister should ever attempt to render his Function of little Import ! Not so valuable as the Living, whereof, under that Tenure, he standeth seized : And which, by obstinately persisting in, and endeavouring to maintain, Opinions contrary to sound Religion, may become forfeited. But

Who, in the name of Wonder ! among all that venerable Class, would willingly submit himself to any such Dilemmas ? History, as well as vulgar Observation, informing us, that the most eminent Heretics have acted in view of personal Emolument, and frequently proved Dastards to suffering for Conscience sake. However, hear what St. Paul saith to Titus : *A Man that is an Heretic, after the first and second Admonition, reject, knowing that he that is such is subverted, and sinneth, being condemned of himself.* Hear also what St. John saith ; *There is a Sin unto Death ; I do not say he shall pray for it.*

Do not also such People greatly resemble not only the false Prophets, and wicked Priests, among the ancient *Jetus*, but the *Jesuits* also, as well as that old Sect of Antinomians, who, under Pretence of being justified by Faith alone, quickly proved the most immoral Wretches under the Sun ? But, after doing unspeakable Mischief, disappeared ; like their hellish Author on his vainly tempting the Maker and Preserver of all Things. And

As the Hart panteth after the Water-brooks, or Foxes covet Grapes, while many Animals of another Tribe are soliciting to digest Simony, so was it expected that favourite Subject would ere now have been exhausted : But this worthy Pastor being suddenly removed to a remoter Sheepfold, and therefore presumed to forget his Promise, another *Gospel Chapman*, having, through the Reprehension of his Diocesan, left his divided Congregation to a *Brewer* of what, by the dry and thirsty Part thereof, is esteemed Liquor of Life,—Which at Length, growing flat in the Cask, is bottled off and deposited near certain Balnean Waters ; there to remain till rendered more potable : That Curate, likewise, in a Hyperbolical Oration, instead of a more edifying Discourse, among other Elogiums on the Occasion of a good Day's Solemnity, was pleased to affirm, that had Christ given us Heaven, it would have availed nothing, without suffering also and dying for us. However, for Reasons not worthy of being here mentioned,

no

no more is now chosen to be said thereof; save only, that it may be presumed as a Specimen of further Performances; and purposely dropped out, for rendering the Flock more susceptible of future Potions. But

The other little Dealer in Spirituals, ever since the aforesaid Privation, has not ceased to harangue the credulous chaplearian Audience: Roundly preaching up and inculcating this Doctrine of Doctrines, That if we believe, Christ Jesus came into the World to save the greatest of Sinners, and look on ourselves as such; as this Preacher affirms St. *Paul* did of himself, at the Instant of his saying that our Saviour came to save Sinners, because of that Apostle's using these Words, viz. *Of whom I am Chief*—And that if, when we thereupon become terrified with unexpressible Apprehensions of being at the Brink of Damnation, and eternal Torments in Hell-fire, we can but cry out, Lord Jesus! What shall we do to be saved? Nothing remains to be farther considered; save only firmly to presume, that, by Christ's meritorious Death and Passion, we all are become his Sheep; and shall infallibly enter into the Kingdom of Heaven; there to Reign with him to all Eternity. And

This the same Preacher affirmed to be that Redemption which God hath wrought for the greatest Sinner—Redemption! a Word, as he saith, not sufficiently to be expressed or explained by the Tongues of Men or Angels. And that, for effecting thereof, in behalf of such Sinners, God exerted all his Power: And whereby, but through no other Way, every one cometh unto God: Is converted and saved.—But seeing God is infinite in all Perfections, is not also his Power infinite, and consequently inexhaustible? And is not final Impenitence the greatest Sin? But did Christ die for such Sinners? Or, in resemblance of *Mahomet's* Doctrine, to save *Belzebub* himself?

Christ, we are assured, hath performed great and wonderful Things for us: Perhaps many more than we know of; and belike, for other Worlds besides this. However, let's take heed, lest, by affecting to discover superior Sense, and under Pretence of extolling, we rob him of his Merits: Or at least, in some Measure prevent the happy Effects thereof: Neither let us apply Them beyond divine Intention. Revelation informeth us, that he merited sufficient Benefits for the Universe: And *Confutius*, though but a Heathen, pronounced—and doubtless, by

divine Impulse—that *his* were the Sufferings of a God: Not those of a meer Man. But we are assured that they were of such a Nature as not to raise up the fallen Angels. For the Apostle *Paul* affirms that he took not on him the Nature of Angels.

So far also is that Man of Dignity from referring us to the Bible, and observing the moral Vertues and evangelic Graces, or any other Matter therein recommended for Faith and Practice, that, contrariwise, we are told, all signify nothing; that ever so careful Education, Books, Reading, all manner of Ordinances, Prayer, Praises, and hearing God's Word preached; without this Sort of Belief, avail nothing—Doctrines diametrically contrary to him who saith, *In every Thing, by Prayer and Supplication with Thanksgiving, let your Requests be made known unto God.* As also to another who adviseth us to prove all Things, and hold fast that which is good—And that unless we have this Evidence in ourselves, That notwithstanding we be the greatest of Sinners, we are ascertained of living for ever in Heaven with Christ, who did every Thing by dying for our Sins, and rising again for our Justification, we have no Part in him: But that if we have this Faith, or that inward Feeling, only perceivable by them that have it, and no ways else to be seen, felt, heard or understood, then only are we ascertained of Salvation; and that Sin cannot be imputed unto us: And furthermore, that when we are arrived unto this State of Perfection, we cannot relapse.—In Short: Without instructing, or encouraging us to exercise Christian Duties, he constantly represents them as of little or no Signification. But if this savoureth not of *Moravianism*, how little short is it of the wildest *Enthusiasm*, or a distemper'd Brain? And knoweth he not that the Unrighteous shall never inherit the Kingdom of God?

Nevertheless, if we say we have no Sin, we deceive ourselves; and the Truth is not in us: But if we confess our Sins, God is faithful and just to forgive us our Sins, and to cleanse us from all Iniquity. And if we Sin, we have an Advocate with the Father, Jesus Christ, who is the Propitiation for our Sins, and for the Sins of the whole World. And hereby we know that we have him, if we keep his Commandments. He also, that saith he abideth in him, ought, himself, so to walk, as he walked. Many Antichrists are come; whereby we know that it is the last Time.

Time. And if we know that Christ is righteous, we also know that every one that doth Righteousness is born of God.

And being privately informed that some of his Hearers were offended at preaching up Faith without Works, and never recommending Repentance towards God, as well as Faith in our Lord Jesus Christ, this subtle Distinguisher, after representing many as attending, and belike not untruly, to hear, through Curiosity, rather than proper Zeal, vouchsafed indeed to insinuate from his privileged Rostum, That by being saved through Faith in Christ, without Works, might be understood the pretended meritorious Works, held by those in Communion with the Church of Rome; and, as he also was pleased to insinuate, by too many Protestants; namely, the intercession of Saints in Heaven for us upon Earth; and that of Purgatory. However, if these two Points, which are all that he assigned, and truly alledged as tending to depreciate our Saviour's Merits, are not Matters of Doctrine, rather than Works, let other People determine.

We also are informed by this sanguine Orator, that Repentance is only the Consequence of Faith: And therefore such Believers, as before spoken of, cannot fail of abounding in good Works. How Antiscriptural this, or any other advanced Doctrine appears, is submitted to his Superiors; and especially to one, who, as before intimated, hath given him private Admonishment: As also to another Prelate, having a remarkable Right, with certain great Personages, of visiting a Chapel: whereby sundry Abuses, foreign to the present Purpose, might likewise be rectified. But pity it is, that public Charities are seldom inspected; whereby they frequently are misapplied to profane Uses; and otherwise much abused.

Don't also the Instances of the Thief upon the Cross, that of the young Man in the Gospel, and of *Ananias* and *Saphira*; of *Simon Magus* and *Julian* the Apostate, the Conversion of *Cornelius*, the Parable of the Labourers in the Vineyard, as also that of St. *Paul*; who, of himself, intimates that he kept under his Body, and brought it into Subjection; lest that, by any Means, when he had preached to others, he himself should be a cast-away, clash with this Doctrine?

Indeed it is granted, there cannot be any true Religion, without Faith: For certainly the Hope of a God is the

Foundation of all Religion. However, seeing true Religion includeth Vertue, Religion cannot be perfect, without Works. And is there not as great a Disparity between Faith and Works, as believing any Man poor, and that of relieving him? Shall we perform the one, unless we believe the other? And if we believe him to be poor, and do not relieve him, may not we as well not believe any thing about him? Christianity, therefore, is a practical Obligation; rather than a speculative System.

And of all the Epistles of the Apostles, how few conclude without exhorting us to obtain the Benefit of Redemption, by observing the Duties therein mentioned, on our Part to be performed? How much better would it therefore be for the Apostle's Successors to preach after the like Manner, instead of inducing the ignorant, and such as are willing enough to be saved without denying themselves, and taking up their Cross, and following Christ, to believe nothing needful, on their Part to be performed; save only a violent Presumption of * *Rowling* upon Christ, and being saved without Works? Thus those Preachers profess they know God; but in Works they deny him: Being abominable, disobedient, and to every good Work reprobate.

Moreover, it is observed these Teachers wanting Texts in Point, for supporting their modern System, foist in new and quaint Constructions upon some in the Old Testament: And by staking down their priestly Word to ratify audacious Assertions, introduce those comfortable Passages in the New; applicable only to him that overcometh; and therefore receives the White Stone, whereon is written a Name, which no Man can read but himself. Is not therefore such Preachment making too bold with Holy Writ? And does not the very Term, *Overcoming*, manifestly imply that of working out our Salvation with Fear and Trembling?

The Prophet after this Manner elegantly useth these Words; *When the Sun of Righteousness cometh with Healing in his Wings*: which figurative Expression, of the Prophet, by these Venders of strange Doctrine, endeavouring to represent Righteousness no more any Person's Duty than Works, after this Manner is construed: To wit; Christ, saith the Preacher, my Brethren! is elsewhere called the Son of God; and here, by the Prophet,

* See Page 48.

of Righteousness : Therefore the Sons of Men must not presume to affect Righteousness, which is the solely inherent Property of the Son of God. And after this Manner are, Words, Figures, Shadows, and Substances, by them frequently jumbled together ; as in the present Instance, Sun and Son, are misused for synonymous Terms.

And to discover his Skill in chusing and explaining Theological Topics, One of them likewise for clinching his Nail of Faith, without Works, as well as to satiate the Flock with his all-saving Provender, after taking from the latter Part of the 4th Verse of the fifty-ninth Psalm, these Words for his Text : *Then I restored that which I took not.* Which Words were ever before understood as *David* complaining of his own Afflictions ; not those of another, much less of Christ ; the very next Words also running thus ; *O God ! Thou knowest my Foolishness ; and my Faults are not hid from thee.*—Terms in no Sense applicable to the Son of God.—This modern Expounder, first of all affirms the Text as expressive of our Saviour ; and then explains the Words as signifying the restoring of lost and undone Mankind to the Grace and Favour of God ; by the Death and Passion of our blessed Redeemer.

And, after explaining the Nature of that Grace, and expatiating, as much as ever before done, upon his new Plan of Doctrine, he concludeth with affirming God infinitely more glorified by Man's Redemption, than dishonoured by his Sinning : And that all true Believers, namely, such as believe Christ died to save the greatest Sinner, must infallibly obtain the Benefit of that Redemption ; without any regard to Works : The Works, as he fondly saith, of a broken Law. But is not that Law, which is always so depreciately represented by these People, the Law of God ? Is that Law the more or less regardable, because broken by Men ? or observed by too few of us ? Is it not in as much Force as ever it was ? And is it not the Rule of our Actions, as well as of our Faith ? In short : Had these or such like Considerations been added as practical Inferences, instead of nothing at all, the Preacher's Prayer subsequent to that Sermon, *Grant O God, that the Words which we have now heard, may bring forth in us the Fruit of good Living ;* had not been here retorted.

These Orators also, affecting to excel the Apostles, in Encomiums on Redemption, seem to misrepresent the same, and its Author ; by ever speaking thereof as a meer Accident

dent to *Adam's Transgression*: Whereas all orthodox Divines esteem it as coeval to Creation itself; and which, considering what God hath been pleased to reveal, concerning his own Attributes, must, in the Nature of Things, and for avoiding the greatest Absurdity, be assented unto, by every one of common Sense. Moreover, *St. Peter*, as well as other Apostles, assures us, that it was fore-ordained before the Foundation of the World. And

Our Redeemer himself expressly declareth, that not every one that says, Lord! Lord! shall enter into the Kingdom of Heaven: But he that does the Will of his Father which is in Heaven—That we are his Friends, provided we do whatsoever he commandeth us. And his Apostle adviseth us to be Doers of the Word; not Hearers only; deceiving our own selves. Nevertheless, these newly-sprung-up Doctors affirm their Sort of Belief as infallible for Soul-Salvation, as any Person's Promise to a dying Friend; for taking Care of the surviving Orphan: Which they represent as a never-failing Engagement.—And would to God it were so! rather than experienced frequently to prove like a broken Reed. And these are they who misname themselves Believers in Christ.

However, notwithstanding such Liquids are distilled, brewed, and dealt out, whereby too many may become intoxicated; yet Christ always had, and, we are assured, ever will have a sufficient Number of chosen Pastors, for feeding his truly faithful Sheep, and protecting them against ravenous Wolves; even to the End of the World. And God will provide us Pastors, according to our own Hearts; which shall feed us with Understanding, and not handle the Word of God deceitfully; but by Manifestation of the Truth, who shall preach not themselves, but Christ Jesus the Lord.

And, by the incessant trumping up this, hitherto, unexplicated Species of Faith,—perhaps imperfectly understood by them who recommend it—may not one conclude, that, like the Gunpowder Scheme, more is undermining by concealed Traitors, than either known or believed by the Preachers themselves? Especially, as the Time for making grand Explosions is not hitherto come, which, however, it is hoped, will prove more abortive than *Gallic Invasions*.

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Moreover, it behoves us to avoid being snared by following them, who have spoken to thrust us out of the Way which the Lord our God commandeth us to walk in: And to beware of evil Workers; and not partake with them. Likewise, thus saith the Lord, Cursed be the Man that trusteth in Man; and maketh Flesh his Arm; and whose Heart departeth from the Lord: But blessed is the Man that trusteth in the Lord; and whose Hope the Lord is.

Wherefore, let us seriously consider: And let us run, with Christian Patience, the Race which is set before us: And let us faithfully look for that blessed Hope and the glorious Appearing of the great God, and our Saviour Jesus Christ, who gave himself for us; that he might Redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of good Works. Let us be of one Mind, and one Spirit, striving together for the Faith of the Gospel, and in nothing terrified by our Adversaries.

Likewise, we ought to give the more earnest heed to the Things which we have heard, lest at any Time we should let them slip. For if the Word spoken by Angels was stedfast, and every Transgression and Disobedience received a just Reward, how shall we escape, if we neglect so great Salvation, which at first began to be spoken by the Lord; and was confirmed unto us by them that heard him? God also bearing them witness by Signs and Wonders, and divers Miracles, and Gifts of the Holy Ghost; according to his Will.

Let us therefore fear, lest a Promise being left of entering into his Rest, any of us shall seem to come short of it. And let us labour to enter into that Rest. Seeing also that we have a great High-Priest, that is passed into the Heavens, Jesus the Son of God, let us hold fast our Profession. For though Christ was a Son, yet learned he Obedience by the Things which he suffered: And, being made Perfect, he became the Author of eternal Salvation to all them that obey him.

But it is impossible for those who were once enlightened, and have tasted the Heavenly Gift, and were made Partakers of the Holy Ghost, and have tasted the good Word of God, and the Powers of the World to come, if they shall fall away, to renew them again unto Repentance: Seeing they crucify unto themselves the Son of God afresh, and have put him to open Shame. For if we Sin wilfully,
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after we have received the Knowledge of the Truth, there remaineth no more Sacrifice for Sins; but a fearful looking for of Judgment and fiery Indignation, which shall devour the Adversaries.

He that despised *Moses's* Law, died without Mercy: Of how much severer Punishment shall he be thought worthy, who hath trodden under Foot the Son of God, and counted the Blood of the Covenant, wherewith he was sanctified, an unholy Thing; and hath done Despite to the Spirit of Grace?

Seeing therefore we, through wilfully Sinning, may incur the Guilt of final Apostacy, let us beware of being seduced by those who teach and preach up absolute Security of Salvation for them that have once believed. The Just, indeed, shall live by Faith: But if any Man draw back, God will have no Pleasure in him. And

Let us hold fast the Profession of our Faith, without wavering: And let us consider one another, to provoke unto Love and to good Works. We have need of Patience, that, after we have done the Will of God, we may receive the Promise: For, yet a little while, and he that shall come will come, and not tarry. And

Let us lay aside every Weight, and the Sin that doth so easily beset us: And let us run with Patience the Race which is set before us: Looking unto Jesus, the Author and Finisher of our Faith, who, for the Joy that was set before him, endured the Cross; and is now set down at the Right Hand of the Throne of God: Having first left us an Example that we would follow his Steps.

By him, therefore, let us offer the Sacrifice of Praise to God continually; that is, the Fruit of our Lips, giving Thanks to his Name. But to do Good, and to Communicate, let us not forget: For with such Sacrifices God is well pleased.

And the God of Peace, which brought again from the Dead our Lord Jesus, that great Shepherd of the Sheep, through the Blood of the everlasting Covenant, make us perfect in every good Work, to do his Will; working in us that which is well pleasing in his Sight, through Jesus Christ! To whom be Glory for ever and ever. Amen.

Doubtless that Religion of the aforementioned Church of England is the best and purest in the World: Being what the Son of Almighty God revealed, that which his Apostles planted and confirmed by Miracles, and what

the noble Army of Martyrs sealed with their Blood. All Heterodox Doctrines and superstitious Practices, thereto afterwards added by the infallibly idolatrous, and therefore superstitious, Antichristian, and fallible Church of *Rome*, are likewise retrenched therefrom. Let us therefore contend earnestly for that Faith which was once delivered unto the Saints.

And upon the plain Square of Scripture and Reason, as well as the Practices of the first and perfectest Ages of Christianity, this our Religion standeth fully justified—Far be it from us therefore to apprehend, that such Divines as before intimated, or many of them, can, knowingly, become susceptible of borrowing from any Quarter; or otherwise imbibing or cherishing, much less wilfully propagating, such pernicious Doctrines, Opinions, and Practices, as are not only repugnant thereto, but even, if possible, destructive of Christianity itself.

Nevertheless, we are assured, by woful Experience, that People are very fond and tenacious of Opinions; unwilling to alter even a false Religion: Hath any Nation changed their Gods, which are yet no Gods? But shall a Man make Gods to himself, which are no Gods? And how near to impossible is it entirely to extirpate Arianism, Socinianism, and other Heresies, which, from the early down to the latter Ages of Christianity, have, by its ambitious Adversaries, been industriously introduced: And wherewith our holy Church hath grievously been infested? These Satanical Devices having caused more Cruelties and Bloodshed, than *Christendom* hath hitherto sustained, through all other pretended Reformatations and Methodising whatsoever. But Woe unto them that take away the Key of Knowledge: That enter in not themselves; and them that were entered they hinder.

Moreover, all those religious Grimaces appear—Oh! shocking to mention! artfully cultivated by Men of great Learning, greater Pride, and greatest Ambition and Covetousness; Mercenary Wretches; who, by the pious nursing Fathers, and nursing Mothers, of this Church, were solemnly recommended and chosen as Persons proper to be consecrated; not only for preventing such Innovations, but in support of its Purity in Doctrine and Practice: And to preserve its Vail from being rent, through any such Enormities, or other schismatical Fanaticisms what-

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soever:

soever: But who fought after, aspired unto, and obtained Preferment, only for filthy Lucre Sake. And Oh! that there were not such like Prostitutes now residing in *Great Britain!*

Is it not also to be dreaded, that if, in our present State of Probation, we should absolutely rely upon this controvertible kind of Faith, our Condition may happen somewhat to resemble that of the unprofitable and wicked Servant, who secreted the Talent in his Napkin?

It is observable indeed that our Saviour, who, however, hath promised to be with his Church always, even unto the End of the World, elected twelve Apostles, as Guardians thereof: Howbeit one of them turned out a very Devil. And better would it be, provided no more *Judas Iscariots* than one were to be found within the Pale of our Church: Who, for bringing in damnable Doctrines, misrepresent Faith in Christ; betray and crucify him afresh with hypocritical Kisses: And scruple not promoting damnable Heresies; but, through Covetousness, with feigned Words, make Merchandise of Souls.

Yet certainly there is greater Reason for being tenacious of the Truth, and holding fast what is good, than to embrace Doctrines and Opinions diametrically repugnant thereto: Seeing likewise it is said, that in the latter Times some shall depart from the Faith; giving heed to seducing Spirits, and Doctrines of Devils; speaking Lies in Hypocrisy, and having their Conscience seared with a hot Iron.

And is it not because they may deliver what proceeds from the Pulpit with greater Oratory and more theatrical Deportment, that the Liturgy is flabbered over, after so supine, languid, uneloquent, fainty, stupid, and dead Manner, as those Mercurial Concionators are very apt to affect?

If also more of our Clergy, after learning properly to pronounce their Mother Tongue, would enure themselves to read and consult the Divine Oracles; instead of Law-Books, Novels, and Plays; Sermons might better be composed, and more agreeably delivered from the Pulpit: the Liturgy more correctly handled: and fewer Litigations subsist between them and their Parishioners: Did they likewise more frequently visit their poor Neighbours, and oftener feast with them at the Lord's Table; instead of
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wandering about to fare sumptuously at the rich Man's, and spending Time at Court, and other Places of public Resort, fewer *Diveses* might lift up their Eyes in Hell; and more *Lazaruses* rest in *Abraham's Bosom*: Neither would the odious Appellation of *Tristram Shandy* been sounded in our Ears. For what renders any Parson more despicable than misapplied Wit?

Moreover, it is ardently to be wished that it were as easy to justify our Lives and Conversations; as this our Religion: In Comparison of the Rules of that sacred Profession, wherefrom we have greatly swerved.

Let every one of us therefore seriously consider and lay this to Heart. For, by that Profession into which we entered, by Baptism, and wherein we are, or certainly should be Confirmed, we are instructed to deny all Ungodliness and Worldly Lusts; to live soberly, righteously, and godly, in this present World: And to work out our Salvation with Fear and Trembling. In doing whereof the Emissaries of *Satan* may sometimes Let, and a little hinder us. However, let us be Examples of Believers in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity: For the End of the Commandment is Charity, out of a pure Heart, and of a good Conscience; and of Faith unfeigned: From which some having swerved, understand not neither what they say, nor whereof they affirm.

However, there is, and always will be, while the Sun and Moon endure, a dernier Resort;—Those royal Nurseries before spoken of;—They can enact and invigorate wholesome Laws, oblige Bishops to visit their respective Dioceses; and exert all lawful Authority; by Suspending, Depriving, or otherwise Censuring, and Chastising Wolves in Sheep's Cloathing; as well as the Goats: And never was *Great Britain* so Happy as now, in a King, Born and Bred in her own Meridian; and consequently her most natural nursing Father.

Furthermore; These Nurseries are endued with that Power from above, proceeding only from the Father of Lights, to Convene upon every Occasion, a well regulated Convocation; experienced as needful, on sundry Accounts, sometimes to exist, for well ordering the Church Militant here upon Earth, as for the Forces of our *British* Monarch—whom God long preserve unto us!—to be governed by those *Worthies* wherewith this Nation is at length become

Blessed : But in nothing so much as a Prince able and willing to effect every laudable End of Government both in Church and State.

And would it not even be deemed unconstitutional to insinuate the Inutility of such Convocations, consisting of Arch-Bishops, and other Bishops, and called the upper House; as also Representatives of the inferior Clergy, passing under the Appellation of the lower House; with the King at their Head; for conducting Ecclesiastical; as well as a Parliament composed of King, Lords, and Commons, for better adjusting civil Government? Is it not likewise said, let all Things be done decently and in Order? And questioned how he, that knoweth not now to Rule his own House, shall take Care of the Church of Christ? Is not also Church Government thereby implied? And

Could it be imagined that more of our Clergy, furnished with a competent Stock of Learning, Pride, Ambition, and Covetousness, should hereafter take it into their Heads to commence Patrons of new Heresies or Schisms, and countenance those modern Doctrines and Vagaries, presumed to be Brooded, and already brought to surprising Maturity, among ignorant and fanatical Creatures, as well as other some of immoral and dissolute Lives and Conversations—Among a Tribe of Worldlings, only instructed to believe they may safely travel to Heaven, with their wilful and unrepented Sins upon their Shoulders—In Short: That if they stedfastly believe Christ died for them, they cannot Sin—Doctrines of a Set of Colegiates, excelling, if possible, those of Devils—Impostors now intent on destroying Protestantism, at the Expence of Christianity—And which therefore must, like those unparallel'd Treasons, in other Kingdoms, by them lately perpetrated, against their best and most affectionate Friends, who almost doated on them; and for which Enormities, they will, if not totally abolished, severely smart—Their Devices, it is hereby affirmed, must either prove Abortive, or such Calamities may therefrom ensue, falling but little short of what have been experienced in Days of Yore. And such Evils, if too much disregarded, may require severe Laws; if not military Efforts, effectually to suppress them.

And are not these the Deceivers before spoken of, as coming among us in the latter Times? Hath it not been also their principal Employment, ever since the happy Reformation, to invent Schisms, and Divisions among Protestants?

But

But is not that Prophecy spoken of by the Apostle *Paul* touching Antichrist, that wicked one, and that Man of Sin, whom the Lord shall consume with the Spirit of his Mouth, and shall destroy by the Brightness of his coming, now about to be fulfilled?

If likewise any one is disposed to consider the Analogy between ancient *Jerusalem* and modern *Rome*, an Eye may be turned to the sixteenth Chapter of *Ezekiel*: which Denunciations therein found, may also serve to deter us Protestants: For, unless we repent, by turning from our wicked Ways, and amending our own Misdoings, we may all likewise perish.

However, it is humbly referred to more able Judgments, for determining whether, according to the present Situation of Matters, Prevention be not preferable to Remedy? For when fanatical Enthusiasts, debauched by heretical Impostors, and conducted by Machiavellian and Oliverian Politicians, assuming the Faculty of teaching to believe every Thing lawful which serveth their Purpose, and of securing to their Disciples and Followers the Possession of Heaven, for blindly atchieving their hellish Devices, what Enterprises will be imagined too dangerous or difficult for deluded Wretches to embark in or surmount?

And that the present Times abound with casuistical Doctors, rebellious Leaders, and Deluders of the People, and ever intent on inculcating such Tenets, as well as, upon every Occasion, putting Darkness for Light, and Light for Darkness, calling Evil Good, and Good Evil, and every Way answering the Character hereby given them, not only Scripture Prophecy, and vulgar Observation, but, withal, a Treatise, intituled, *Monita Secreta Societatis Jesu*; and another, intituled, *The Life of Monsieur Paschal*, with the Letters relating to that Legion of incarnate Devils, mendaciously and blasphemously assuming the Denomination of *Jesuits*, both which are lately translated into *English*; plainly evinceth.

However, that Woe, long since denounced against such Deceivers—those reverend Fathers in Satan—by one of the inspired Prophets, seemeth now ready to fall upon them: And these Treatises are the truest Pictures of their subtle Hearts. Render therefore unto them a Recompense, O Lord, according to the Work of their Hand! Give them Sorrow of Heart, thy Curse upon them! Persecute and destroy them in Anger from under the Heavens of the Lord!

For

For now these crafty Impostors, ploughing with our own Asses, impiously endeavour to disconcert Protestants, for exposing their pretended meritorious Superstitions; by causing some of our Preachers to decry all manner of Works: Yet these Sort of Wretches stile themselves after the Name of the *Holy Jesus*.

There are also, in sundry Places of Resort within this Kingdom, Roman Missionaries, passing under the Sanction of Popish Bishops, whereof one is appointed for every *English* Diocese; to the Shame of our own Prelates. And who periodically, but privately, make their respective Visitations through the whole Kingdom: As also Priests, officiating in Chapels: And to which Places young Monks, Friars, and other Impostors, are likewise sent, slyly to wriggle into private Families, as Valets Alamode, and menial Servants in any other Capacity: Whereby to acquire the special Confidence of their deceived Masters. By means whereof the Enemy wanteth not daily Opportunities of sowing Tares among Wheat. And thereby, and through this new Method of Preaching,—without pointing out other lamentable Grievances,—and therefore, to pass over the foolish and disaffected Suggestions, daily proceeding out of the Mouths of the remarkably Ignorant, as well as scandalously Insolent and Profane—the Commonalty are become egregiously misinformed; Idle, Rude, Licentious and Unmannerly: And, withal, a certain Body of circumscribed M——trates, with others of a more enlarged Jurisdiction, in many Instances, appearing rather inclined to screen Delinquents, than reclaim such Offenders by proper Discipline, or legal, though moderate Severity.

Thus the very Subjects are become Triumphant in Libertinism: Much also is it to be lamented, that any inland Town, replenished with very elegant Buildings, and whereto the most polite People periodically resort, for enjoying many desirable and recommendable, as well as agreeable, salubrious, and beneficial Diversions and Amusements, should be filled with ignorant and abandoned Wretches, not to be equall'd in any *European* Clan.

Neither are there wanting some populous Places, where, upon many public Occasions, outward Signs of Loyalty are exhibited, according to the Inhabitants Taste; whilst the very Dregs of several Appendages to *Great Britain*, invidiously entertaining discontented Sentiments of being Provincials

of being Provincials thereof, not only, like *stiff-necked Hebrews*, desire a P——ce of their own chusing; but, withal, through being Licensed to keep Tipling Houses, the common Nurseries of Debauchery, and whereto the meanest of People, without including too many Frenchified *English*, resort, Disloyalty itself is there imbibed: And even in, and about some of those Towns, an open Mass-House continually connived at. The evil Effects of all which, not only Hourly appear; but, in Times, not long since past, have already been experienced: Though, by seasonable and prudential Conduct, happily Suppressed. And so long as these Things continue, who is incapable of accounting for Nonsense and Disaffection prevailing among us? And

So, in sundry Respects, we rather are Scandalized than Reformed: But whether poisonous Weeds shall continually spring up among us, or be gathered together, and thrown out of the Fields and Inclosures of this famous Island, is likewise most humbly submitted to the timely Consideration of the higher Powers.

And now, lest it should be objected that any People are misrepresented as, or by being compared to, Antinomians, Moravians, Methodists, Enthusiasts, Wolves in Sheep's Cloathing, Jugglers, Pedlers in, and Hucksters of Divinity, Infidels, Heretics, and Schismatics, or for favouring, and discanting, upon what they themselves do not understand: But, contrariwise, should they insist on being as much for shewing forth Faith by Works as other Christians, and should they appeal to their Sermons and Discourses for the Veracity of their Assertions, let it, rather than to decline joining Issue, be supposed; but not granted: For

May not it asked—And is the Case really so? Why then, for the Sake of Truth; don't these People suffer their Light so to shine forth before other Men, that they may behold their good Works, and glorify our Father which is in Heaven? And wherefore are their Sermons constantly published as before represented? And under pretence of guarding against one, why must People run into another Extreme? Why must Repentance from Dead, and abounding in good Works, be separated from Faith, like Goats from the Sheep? Wherefore are all such as would preach on Morality in general, as refined by the Gospel, as well as upon practical Divinity, exclusive of
Faith

Faith without Works, never admitted to officiate within some Churches and Chapels, whereof certain now dignified Parsons are the present Incumbents? And which, to the Scandal and Disgust of serious Protestants, who usually resorted thereto, are generally devoid of any Preacher, save only those before complained of? And, upon a Day of Humiliation, appointed by Authority, how happens it that the Audience is almost lulled to Sleep, with a Discourse, far short of what, by former Experience, the Teacher is well known capable to deliver? Which Way, therefore, must the Spirit go from him, if not through Fasting from his favourite Preachment? In short: To whom are they beholden for that remarkable Oratory, which never appeared in their former Sermons; nor is to be found in any other Discourse?

But, for proving the Veracity of what is before charged, whosoever have been present at, or privy to Hearing any such Publications, as before mentioned, are hereby called upon; not only as Evidences, but Triers also, and Judges; to pronounce Sentence. And if, upon mature Deliberation, a Verdict shall be given for the Defendants, then it is granted that they are real Believers; if not the Faithful before spoken of: And that the Editor hereof standeth Nonsuited: Deserving to be numbered with Goats, or, at least, to be called a scabby Sheep.

On the contrary: Should it appear, that, among all which, incessantly, is advanced on Believing, nothing, or no more is ever mentioned concerning Works, than what seemeth sometimes artfully to be slipped in, by a few general Terms, scarcely perceivable or possible to be observed by any Hearer; who, through the previous Harangues upon Faith without Works, are overmuch prepossessed with the afore-charged Delusions; Then let the Umpires determine whether most of, if not all the Articles, in this Process, be not fully justified.

But in any Event, how will these preaching Gentry save their conniving at and encouraging others, indued with no Qualification; save only great Retention, Vociferation, and Impudence, in wandering about, and buzzing into itching Ears, and weak Heads; and, withal, propagating, as ignorant Journeymen, such Doctrines, Opinions, Methodisms, and Practices, which if known to that learned Gentleman, before allowed to merit no inconsiderable
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Regard, might probably induce him to pass upon them the formal Sentence of Excommunication? All which, were he taken away, might, as in similar Instances, break out to the Destruction of both Church and State. It is also observable that one of their Leaders, for shewing what Use he may be to either, hath already vainly boasted of his Ability to bring into the Field of Battle twenty thousand of his Followers. And it is reported their Banner is a Jesuit, with these Words over his Head,—*In hoc signo vinces.*

And do not such Practices vastly resemble *Jeroboam*, the son of *Nebat*, who made of the lowest of the People, a sort of Priests? How prophetically, therefore, did Saint *Paul*, in his departing Speech to the Elders of the Church of *Miletus*, inform them, that of their own selves, should Men arise, speaking perverse Things, to draw away Disciples after them? And he likewise thus added, *I know that grievous Wolves shall enter in among you; not sparing the Flock.* And on the before-mentioned Privation, might it not be supposed to prove as difficult to extirpate such a Herd of Animals, as formerly it was to clear our Country from the wild Beasts wherewith it then abounded?

Yet how dare any finite Being, who, at the best, is but as of Yesterday; and at the longest of very short Continuance, to affect such satanical Boldness towards what's Existence itself; and therefore necessarily Infinite in every Perfection? Oh! that Man, who is but a Worm, though, in common with other created Things, may be said to sustain the Image and Resemblance of it's Creator, or, at least, proclaim a God, should assume such Freedom with *Jehovah* and his holy Word! The uncharitable also, and pharisaical Pride, and Affectation, wherewith certain Sectaries abound, are too obvious for any Paraphrase; save only evil Tokens of a righteous Cause.

And notwithstanding some People would render Religion as of a very short and easy Affair, consisting only in believing what Christ hath done for us, and relying confidently thereon, yet it is so far from being the true Notion of Christian Faith; that it becomes the very Definition of Presumption: For the Holy Bible plainly teacheth us, that, unless our Faith worketh by Charity, Purifies our Hearts, and Reformeth our Lives, unless like *Abraham's* Faith, it is perfected by Works, it is but a dead Faith; but as a sounding Brass, or a tinkling Cymbal: And will, by no means,

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avail to our Justification or Salvation. Whatsoever Things, therefore, are Honest, Just, Pure, Lovely, of good Report; If there be any Vertue or Praise, let us think on these Things: For he that, in these Things, serveth Christ, is acceptable unto God; and approved. But though we bestow all our Goods to feed the Poor, and though we give our Bodies to be burned, and have all Faith, but have not Charity; it profiteth nothing.

Our blessed Saviour, the Author and Finisher of our Faith, hath not said a Word to this Purpose, *viz.* That Faith separated from Obedience and a Holy Life, will save any one: But hath spoken much to the contrary; and that plainly: For he promiseth Blessedness to none; except such as practise those Christian Graces and Vertues, particularly mentioned by him in his excellent Sermon upon the Mountain—Of Humility and Repentance, Meekness and Righteousness, Mercifulness, and Purity, Peaceableness and Patience under Persecution, and suffering for Righteousness sake. And afterward, in the same Sermon, *Not every one that sayeth unto me, Lord! Lord! shall enter into the Kingdom of Heaven; but he that doeth the Will of my Father, which is in Heaven.* And again: *Whosoever heareth these Sayings of mine, and doeth them, I will liken him unto a Man who built his House upon a Rock.* And

Afterwards, he telleth us, that whosoever buildeth his Hopes of eternal Salvation upon any other Foundation than the Faith of the Gospel, and Practice of its Precepts, erecteth his House upon the Sand: Which, when tried by the Rain and Winds, will fall; and the Fall thereof will be great. And elsewhere, *If ye know these Things, happy are ye, if ye do them.* And he severely checketh the vain Confidence and Presumption of those who rely upon him for Salvation; without keeping his Commandments: *Why call ye me Lord! Lord! and do not the Things which I say?* And elsewhere it is said, He that covereth his Sins shall not prosper: But whoso confesseth and forsaketh them, shall have Mercy. And the Works of the Flesh are manifest, which are these, Adultery, Fornication, Uncleaness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Sedition, Heresies, Envyings, Murders, Drunkenness, Revellings, and such like: Of which, as Saint Paul telleth us, that they which do such Things, shall not inherit the Kingdom of God.

Does

Does any Man think of being saved, without loving God and Christ? *And this, saith Saint John, is the Love of God, that we keep his Commandments.* He that saith I know him, and by the same Reason, he that saith I love him, *and keepeth not his Commandments, is a Liar; and the Truth is not in him.* If ye love me, saith our blessed Lord, *keep my Commandments.* And again: *He that hath my Commandments, and keepeth them, he it is that loveth me. And if any Man love me, he shall keep my Words; and my Father will love him; and we will come unto him, and make our Abode with him.*

But if any Protestant Divine, or sensible Person, imagineth all People, as well as the Children of God, to be Heirs of eternal Life, let him hear what Saint John saith: *Little Children! Let no Man deceive you: He that doeth Righteousness is Righteous, even as he is Righteous: And again—In this the Children of God are manifest, and the Children of the Devil: He that doeth not Righteousness is not of God.*

This, in a Word, is the constant Tenor of the Sacred Bible; from the Beginning to the End thereof: *If thou doest well, saith God to Cain, shalt thou not be accepted?* And again—*say ye to the Righteous, it shall be well with him: For they shall eat the Fruit of their doings. Wo unto the Wicked! it shall be Ill with him: For the Reward of his Hands shall be given him.* And in the Gospel, when the young Man came to our Saviour, to be instructed by him, what good Thing he should do, to inherit everlasting Life; our Lord gave him this plain and short Answer—*If thou wilt enter into Life, keep the Commandments.* The Fear also of the Lord is the Beginning of Wisdom: A good Understanding have all they that do his Commandments: His Praise endureth for ever.

And in the last Chapter of that heavenly Treatise, this solemn Declaration appeareth—*Blessed are they that do his Commandments, that they may have a Right to the Tree of Life; and enter in, through the Gates, into the City: That is, into Heaven; which the Apostle to the Hebrews calleth the City which hath Foundations; whose Builder and Maker is God.* So vain and groundless is the Imagination of those, who trust to be saved by an idle and ineffectual Faith; without Holiness and Obedience of Life.

The Apostle Paul telleth us, indeed, that Repentance and Faith are the Foundation, or first Principles of the

Oracles of God, or Christianity; and therefore Babes in the Word of Righteousness, as of Milk, should partake thereof: But that those who, by Reason of Use, have their Minds exercised to discern both Good and Evil, and, therefore, are capable of strong Meat, and consequently of being made Teachers, should go on to Perfection.

Some, perhaps, who affect Preaching up Salvation through Christ without Works, may pretend to be offended at this Manner of Speaking: Nevertheless, it is hoped that he is truly Preached, whenever his Will and Laws, and the Duties enjoined by the Christian Religion, are inculcated upon us. And to their calling such Preaching mere Morality, as frequently they do, it is answered: That it is Scripture Morality; and Christian Morality: And who hath any thing to advance against this? Or what can any Preacher further inculcate, save only the Doctrine of the two Sacraments, Praying for, and forgiving Enemies, doing Good for Evil, Charity, and a right Faith in God — *Father, Son and Holy Ghost*? And are not all these occasionally inculcated by every sound Divine? Our daily Church offices likewise abound therewith. And

Surely there's no other Way or Means for obtaining present or future Happiness, but the constant and sincere Endeavour of a holy Life; in and through the Mercy of God by our Lord Jesus Christ: Christ, indeed, is the Author of our Salvation: But Obedience is the Condition thereof. For the Apostle informs us, that *Christ is the Author of Salvation to them that Obey him*. It is the Grace of God in the Gospel which bringeth or offereth this Salvation unto us: But then, it is by *denying of Ungodliness and worldly Lusts, and living Soberly, Righteously, and Godly in this present World*, that we are to wait for the *blessed Hope*. Our Saviour promiseth this Happiness to the pure in Heart. *Blessed are the pure in Heart: For they shall see God.*

Let us therefore go on to Perfection: And let our Light so shine before Men, that they may see our good Works; and glorify our Father which is in Heaven. Thus also saith the Lord: Let not the wise Man glory in his Wisdom; neither let the mighty Man glory in his Might: Let not the rich Man glory in his Riches: But let him that Glorifieth, glory in this; that I am the Lord, which exerciseth Loving-kindness, Mercy, and Judgment, upon the Earth: For, in these Things I delight, saith the Lord.

And

And Holiness is not only a Condition, but a necessary Qualification for the Happiness of the next Life. This is the Force of Saint *John's* Reasoning—*We shall be like him: For we shall see him.* The Sight and Presence of God himself would be no Happiness to that Man who resembles not God in Temper, and Disposition of Mind: And from thence the Apostle infers the next Verse—*Every Man that hath this Hope in him, purifieth himself; even as he is Pure.* Wherefore if we live wicked Lives, if we allow ourselves in the wilful Practice of any known Sin, we interrupt our Hopes of Heaven; and render ourselves unfit for eternal Life. And

By this Means we defeat all the Designs of Grace, and Mercy to us: For Salvation itself cannot save us, if we render ourselves incapable of that Happiness which God offers. Heaven is called in Scripture *an Inheritance among the Saints in Light*: Wherefore it is not enough that this Inheritance is promised to us; but we must be qualified and prepared for it: And made meet to be Partakers thereof. *Herein, saith Christ, is my Father glorified, that ye bear much Fruit; so shall ye be my Disciples.* Therefore to him that knoweth to do Good, and doeth it not, to him it is Sin.

As well therefore may the Grantee of Lands upon Condition, the Parson of a Parish, and menial Servants, enjoy the Estate, receive Tythes, and expect Wages, without observing their bounden Duties, as any Christian depend on Salvation, and not regard what is required of him, in and by the last Will and Testament of his dying Lord. However, when we shall have done all Things which are commanded us, our Redeemer admonisheth us to confess ourselves to be but unprofitable Servants.

The Just, indeed, shall live by Faith. But if any Man draw back, God will not have any Pleasure in him. And without a lively Faith, it is impossible to please God: For he that cometh to God, must believe that he is: And that he is a Rewarder of them that diligently seek him. But the Time would fail to enumerate all the Actions of those eminent Persons, of whom, or at least some of them, the World was not worthy; and whom Saint *Paul*, in his Epistle to the *Hebrews*, quoteth, as having obtained a good Report, through Faith: Notwithstanding they received not the Promise; God having provided some better Things

Things for us, that they, without us, should not be made Perfect.

Moreover, Saint *John* adviseth us, that if our Conscience condemn us, *God will condemn us: But if our Conscience don't condemn us, neither will God condemn us.* And we are assured that we must all appear before the Judgment-Seat of Christ; that we may receive according to what we have done: Whether it be good, or whether it be bad. But those who are conscious of having been Guilty, of any great Wickedness, and yet full of Assurance, and confident of Salvation, don't judge of themselves by the Good or Evil they do; but rely upon other Marks and Evidences for Salvation: Such as *Raptures, Extasies*, and a *presumptuous* Faith in Christ. An *ineffectual* Sorrow for Sin, some *arbitrary* and *fanciful* Sign of *Election*. Thus they become Wise to do Evil: But to do Good they have no Knowledge.

These People also weigh their final State in the Balance of their own mistaken Fancies and Opinions; and therefore God will condemn them for not believing the Judgment of their own Consciences; but rather justifying themselves in contradiction thereto: They will not hear the Word of the Lord and fear; and do no more presumptuously. And

By Conscience, is here meant,—The Judgment we make of ourselves, in comparing our Lives and Actions with that Rule whereby God judgeth us—For Conscience judgeth not, by making new and arbitrary Rules of Judgment: but by giving Testimony to our Lives and Actions: The Judgment of Conscience be no more than whether we have obeyed, or disobeyed the Laws of the Gospel; whether we have done those Things which the Gospel threatens to Punish, or promises to Reward. Fools indeed may make a mock of Sin: But a Man of Understanding walketh uprightly. And God, according to his Power, hath saved, and will save such as regard his Laws. Having called us with an holy Calling, not indeed according to our Works alone; but according to his own Purpose and Grace which was given us in Christ Jesus, before the World began.

But when we measure our Actions by false Notions of Good and Evil, contrary to the Gospel of our Saviour, or entirely disregard them, we judge by a false Rule: And then

then our Determinations must be wrong. And when we judge ourselves, not by the nature of our Works; but by *Opinions* and *Fancies*, and some arbitrary and enthusiastick *Mark, Signs, Tokens*, and *Inward Feelings*, it is not the Judgment of Conscience; which judgeth only of our Works; but the Judgment of *Opinions, Conceits*, and *Fancies*. And notwithstanding God will judge us, as Conscience judgeth, yet he will not judge us as *Opinion, Fancy, Enthusiasm*, or *Melancholly* suggesteth. And

All Pretensions to the Testimony of the Spirit, without the Testimony of our Conscience, are Cheats and Delusions: Conscience never giving Testimony unto us, without a tried and experienced: Vertue; till the Flesh be subdued to the Spirit; till our Minds are Refined, and Purified; and our Conversation adorned with divine and heavenly Graces. Our Increase in Charity and good Works, will add new Degrees to our Hope; and our Conscience will, thereby, give more ample Testimony to us: All which will afford us greater Confidence in God, through Christ Jesus our Lord. And the Fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance: Against such there is no Law.

And as we are God's Workmanship, Created in Christ, unto good Works, which God hath before ordained, that we should Walk in them, so are we built upon the Foundation of the Apostles and Prophets; Jesus Christ himself being the chief Corner Stone. Therefore let us walk worthy of the Vocation wherewith we are called. Let us henceforth be no more Children tossed to and fro, and turned about with every Wind of Doctrine, by the Sleight of Men, and cunning Craftiness, whereby they lie in wait to deceive us. Let us mark them which cause Divisions and Offences, contrary to the Doctrine which we have received; and avoid them. For they that are such—let them pretend whatever they will—serve not the Lord Jesus Christ; but their own Belly: And by good Words and fair Speeches, deceive the Hearts of the Simple: Leading Captive also silly Women, laden with Sins, and led away with divers Lusts.

Let us consider the Apostle and High-Priest of our Profession, *Christ Jesus*, who was faithful to *him* that appointed *him*; And let every one, that nameth the Name of *Christ*,
depart

depart from all Iniquity : Considering one another to provoke unto Love and good Works.

Let us therefore not walk, as others do, in the Vanity of their Minds : But put on the new Man ; which, after God, is created in Righteousness, and true Holiness. Let our Conversation be without Covetousness : And let us be content with such Things as we have. Let every Man prove his own Work : For whatsoever a Man soweth, that shall he also reap. And, as we have Opportunity, let us do good unto all Men ; especially unto them who are of the Household of Faith.

Let us be Angry and Sin not : Let not the Sun go down upon our Wrath, neither give Place to the Devil. Let him that Stole, Steal no more ; but labour ; Working with his Hands that which is Good ; that he may have to give unto him that needeth. Let no corrupt Communication proceed out of our Mouths ; but that which is Good to the Use of Edifying. Let all Bitterness, Wrath, Anger, Clamour, and Evil-speaking, be put away from us ; with all Malice : And let us be kind one to another : Tender-hearted, forgiving one another, even as God, for Christ's Sake, Forgiveth us. Let us follow Peace with all Men, and Holiness ; without which no Man shall see the Lord : Looking diligently, lest any Man fail of the Grace of God : Not walking in Craftiness, nor handling the Word of God deceitfully.

But Fornication, and all Uncleaness, and Covetousness ; Filthiness, nor foolish Talking, nor Jestings, Let it not be named among us. For no Whoremonger, nor unclean Person, nor covetous Man, who is an Idolater, hath any Inheritance in the Kingdom of Christ, and of God. And let no Man deceive us with vain Words : For because of these Things cometh the Wrath of God upon the Children of Disobedience. Let us be Examples of all them that believe : And those Things which we have both learnt, received, and heard of Christ and his Apostles, let us do. And

Let us not be carried about with divers and strange Doctrines : But let us walk as Children of the Light : For the Fruit of the Spirit is in all Goodness and Truth. Let us have no Fellowship with the unruly Works of Darkness ; but rather reprove them. Let us walk circumspectly ; not as Fools, but as Wise ; redeeming the Time, because

cause the Days are Evil. And let us not be Unwise, but Understand what the Will of the Lord is. Neither let us be drunk with Wine; wherein is Excess.

Let brotherly Love continue; and let us not be unmindful to entertain Strangers: Let us remember them that are in Bonds: And them which suffer Adversity. Let us submit ourselves one to another: Wives to their Husbands: And let Husbands love their Wives. Let Children Obey their Parents; Honour their Father and Mother; and let not Parents provoke their Children to Wrath; but bring them up in the Nurture and Admonition of the Lord. Let Servants be Obedient unto their Masters: And let Masters do the same Things unto them; forbearing Threatning.

Let us remember them that have the Rule over us; who have spoken unto us the Word of God: And let us fear God, Honour the King, and all that are put in Authority under him. And to do Good and to Communicate let us not forget: For with such Things God is well pleased. Let us be ready to every good Work: Not slothful Followers of them, who through Faith and Patience inherit the Promises.

Let us be zealous towards God: but let our Zeal be according to Knowledge. Let us depart from Evil, do Good, and dwell for evermore. Let every Man prove his own Work; and so he shall rejoice in himself: for thus saith the Lord: Consider your Ways. Let us Judge ourselves, and we shall not be Judged. However, let us take Heed that we be not deceived in the Judgment we make of ourselves: but let our Judgment be in Truth, and in Righteousness: For God is Great, and knoweth all Things: But the Heart of Man is deceitful and desperately Wicked, who can know it?

Let us likewise put on the whole Armour of God; that we may be able to stand against the Wiles of the Devil. And let us stand, having our Loins girt about with Truth; and having on the Breast-plate of Righteousness: And our Feet shod with the Preparation of the Gospel of Peace: Taking also the Shield of Faith, the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God. And praying always, with all Prayer and Supplication in the Spirit; and watching thereunto with all Perseverance. And above all these things, let us put on Charity; which is the Bond of Perfectness.

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Again,

Again, it is presumed, that notwithstanding what is premised, one may, without Impeachment of Impertinence, particularly recommend to the Christian Protestant's Consideration, the ten Commandments, delivered by the *Lord our God, Saviour and Redeemer*, unto *Moses* upon *Mount Sinai*. That incomparable Sermon preached by God incarnate to his Disciples, upon another Mountain; and recorded in the fifth, sixth, and seventh Chapters of Matthew. And those particular Collects inserted, among divers others, in the Book of Common-Prayer; and relating to Charity and Love: And used in our Churches, upon the fourth, sixth, seventh, and fourteenth Sundays after Easter. That also on Quinquagesima Sunday. And that relating to Unbelievers; used upon Good-Friday: With those touching Good Works, likewise used on the fifth Sunday after Easter: As also upon the first, ninth, eleventh, thirteenth, seventeenth, and twenty-fifth Sundays after Trinity-Sunday. And that brief but most compendious Prayer, justly stiled the Lord's Prayer, whereby we are instructed to petition for whatsoever is needful for our Souls and Bodies, likewise merits our Attention.

That incomparable Manual also, the Church Catechism, wherein, among other Things, the Lord's Prayer, the Decalogue, and Sacraments, are fully explained, demandeth every Christian's serious Observation: Being a complete Summary of true Religion.

Once more: It is a trite but true saying, that new Profelytes are the greatest Bigots: And seemeth it not too perfectly, if not Jesuitically, imitated by the Instances herein set forth? For it's noted, that, among the Leaders of this newly revived Clan, but chiefly the meaner Sort thereof, there are not wanting some who acknowledge themselves to have been the greatest of Profligates: And too many of them, even now, are found to be in the Gall of Bitterness and Bond of Iniquity. However, is it not principally owing to unhappy Education in general, and that affected Supineness in Seminary Education, in particular? As also to the Antichristian Doctrines brooded in a foreign College, now ready to tumble down with the Pope at their Head? But why, forsooth, must all the World be molested by seduced Hereticks, Enthusiastically fancying themselves coming to the Light, and being saved, yet, perhaps, so as by Fire? And,

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The Glorious Apostle of us converted Gentiles, to whom we are beholden for most of the Council before given, touching our Conduct in passing through the Vale of this mortal and troublesome Life, thus speaketh—*This is a faithful saying, and worthy of all Men to be received; that Jesus Christ came into the World to save Sinners: Of whom I am Chief.*—Which Passage was chosen by the last before mentioned Preaching-Chap; whereon to build most of his Combustibles. Nevertheless, how his Orthodoxy appears with the Doctrine of that Heavenly Saint, and his Glorious Company; And, withal, how the Deportment of most of these, seemingly deluded People, answers to theirs; let those who condescend to peruse these Papers impartially, determine: And God grant us Understanding in all Things.

Saint Peter likewise informs us, that, in every Nation, He that feareth God, and worketh Righteousness, is accepted with him. And that Zealous, Resolute and Courageous Follower of his most Beloved Lord and Master—though by means of Fleshly Frailty, he to his unexpressible Sorrow, before Conversion, thrice denied him.—That Bitterly weeping and Penitential Apostle furthermore admonishes us; that, laying aside all Malice, Guile, Hypocrisies, Envies, and Evil-speaking, as new born Babes, we desire the sincere Milk of the Word; that we may grow thereby: If so be we have tasted that the Lord is Gracious: To whom, coming as to a living Stone, disallowed indeed of Men, but chosen of God and precious, we also, as lively Stones, are built up a Spiritual House, and Holy Priesthood; to offer up Spiritual Sacrifices, acceptable to God by Jesus Christ.

Moreover, this Loving Apostle observes, that, unto them which be disobedient, this Stone—Christ—is made a Stone of stumbling; and a Rock of Offence. And therefore, he adviseth us to have our Conversation honestly among all Men: That, whereas they speak Evil against us, as Evil Doers, they may, by our good Works, which they shall behold, glorify God; in the Day of Visitation. And saith he—He that will live long and see good Days, let him refrain his Tongue from Evil; and his Lips, that they speak no Guile: Let him eschew Evil, and do Good; seek Peace, and ensue it. For he likewise telleth us, that the Eyes of the Lord are over the Righteous; and

his Ears are open unto their Prayer : But that the Face of the Lord is against them that do evil. He also adviseth us to be ready always to give an Answer to every Man that asketh us a Reason of the Hope that's in us ; with Meekness and Fear : Having a good Conscience, that whereas they speak Evil of us, as Evil Doers, they may be ashamed ; that falsely accuse our Conversation in Christ : And for that, because it's better, if the Will of God be so, that we suffer for Well-doing, than for Evil-doing.

And, besides this, saith that Apostolical Servant, giving all Diligence, add to your Faith Vertue, and to Vertue Knowledge, and to Knowledge Temperance, and to Temperance Patience, and to Patience Godliness, and to Godliness Brotherly-kindness, and to Brotherly-kindness Charity. For, saith he, if these Things be in you, and abound, they make that ye shall neither be Barren nor Unfruitful in the Knowledge of our Lord Jesus Christ : But that he who lacketh these Things, is Blind ; and cannot see afar off : And hath forgotten that he was purged from his old Sins. Again,

Wherefore the rather, Brethren ! Give Diligence to make your Calling and Election sure : For if you do these Things, ye shall never fail : For an Entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ. And again,

Ye, therefore, Beloved ; Seeing ye know these Things, beware lest ye also being led away with the Error of the Wicked, fall from your own Stedfastness. But grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ : To him be Glory for ever : Amen.—Thus saith Saint *Peter*.

The *Holy Ghost* likewise further expressly Revealeth, that he which overcometh shall inherit all Things : That God will be his God, and he shall be God's Son. But the Fearful, and Unbelieving, and the Abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Liars, shall have their Part in the Lake that burneth with Fire and Brimstone ; which is the second Death. And that blessed are the Dead which die in the Lord : for they rest from their Labour : and their Works follow them.

But

But never let us be forgetful of having perfect Charity one towards another : For thereby we not only supplicate, at the Throne of Grace, in behalf of the greatest Hereticks, but also for every Individual whatsoever : save only what seemeth intimated as not to be included in Prayer. However, if congeable with that super-excellent Grace, (notwithstanding *Adam*, and his Fall and Loss, proved our Gain) one might even wish that Lucifer himself had never rebelled.

Let us also imitate, so far, the first mentioned Minister, who shutteth up his unprecedented Discourse, by essaying to apply one of the Collects in the before-mentioned Prayer-Book, to the Subject-Matter of his Predication, as that we may present our unfeigned Supplications before the Heavenly Throne : Saying thus,

Be thou pleased, we beseech thee, good Lord, to illuminate all Bishops, Priests and Deacons, with true Knowledge and Understanding of thy Word : And that, by their Preaching and Living, they may set it forth, and shew it accordingly—From all Evil and Mischief, from the Crafts and Assaults of the Devil ; from thy Wrath, and from everlasting Damnation—From all Blindness and Hardness of Heart, from Pride, Vain-Glory, and Hypocrisy ; from Envy, Hatred, Malice, and all Uncharitableness—From all Sedition, Privy Conspiracy, and Rebellion ; from all false Doctrine, Heresy, and Schism ; from Hardness of Heart, and Contempt of thy Word and Commandments : Good Lord, deliver us!—And that it may please thee to rule and govern thy Holy Church Universal, in the right Way ; to give us an Heart to live after thy Commandments : To bring into the Way of Truth all such as have erred and are deceived : To raise up them that fall, to have Mercy upon all Men : And, finally, to beat down Satan under our Feet : We beseech thee to hear us, Good Lord !

And rather than we should be overmuch diverted by lending an Ear to those who Preach or Write on the foregoing Text, or such like Topicks, only to promote jesuitical Ends and Purposes, or for affecting Popularity, the candid Reader is recommended to peruse that excellent and edifying printed Sermon, formerly preached and published by Archbishop Tillotson, upon that Passage touching Sheep and Goats : Notwithstanding this learned Ornament of

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our holy Religion hath been most partially represented by that Clan of Deluders, Jesuits, and others by them seduced : Whose constant Employment turns upon rendering all Religion, and every Thing beside, only as a Stalking-horse to temporal Pursuits : And whereby we may become swallowed up in their Quicksands ; rather than sheltered under the Rock of our Salvation.

In that learned Discourse, the pious Christian will, likewise most agreeably, be entertained with what's truly Edifying : And also, by comparing one thing with another, plainly perceive the Disparity between Preachers treating, and Author's writing on identical Subjects : And easier escape those dangerous Shelves, where too many Vessels have lately foundered.

But, thus saith the Lord by his Prophet *Ezekiel*,—Wo to them that sew Pillows to all Armholes, and make Kerchiefs upon the Head of every Stature, to slay Souls. Will ye hurt the Souls of my People, and will ye save the Souls alive that come unto you ? And will ye Pollute me among the People, to slay the Souls that should not die ; and to save the Souls alive that should not live : By your lying to my People that hear your Lies ? Wherefore I will let go the Souls, even the Souls that ye hunt, to make them fly, and deliver my People out of your Hand : And they shall be no more in your Hand, to be hunted : And ye shall know that I am the Lord.

Turn away your Faces from all your Abominations : For every one that setteth up his Idols in his Heart, and putteth up the Stumbling-block of his Iniquity before his Face, I the Lord will answer him by myself. And I will set my Face against that Man : And I will make him a Sign and a Proverb : And I will cut him off from the Midst of my People : And ye shall know that I am the Lord.

And if the Prophet be deceived, when he hath spoken a Thing, I the Lord have deceived that Prophet : And I will stretch out my Hand upon him, and will destroy him from the Midst of my People ; and they shall bear the Punishment of their Iniquity. The Punishment of the Prophet shall be as the Punishment of him that seeketh unto him. That they go no more astray from me, neither be polluted any more with their Transgressions : But that they may be my People, and I may be their God ; saith the Lord God.

Seeing

Seeing moreover, that among the Commonalty and others too much affecting Disaffection, and appearing fond of representing our almost entirely vanquished Foes, mightier than, and as victorious as it hath pleased the Lord of Hosts to render *Great Britain*, which, through printed Fragments, personal Influence, and other treacherous Insinuations, they labour to represent as almost undone by Victories; and whatever lately hath been happily effected for raising its Glory, of much lesser Avail, than what, before, was perpetrated towards sinking the same, it's also expected that a Hand will likewise be speedily stretched out upon them: And, unless they timely amend, that their and those false Prophets Fate, will prove alike.

In fine, it is hoped that what is premised may serve as a Bucket towards quenching those Flames mentioned by the *Cobler of Cripple-gate* in the *Gazetteer* and *London Advertiser* of the 20th of *February* 1762. And may it in some measure supply the Absence of an Engine which might be worked for the same Purpose by some orthodox Divine! As also to expose the jesuitical Sophistries of a certain Pamphlet, lately printed for *Edward Dilly* in the *Poultry, London*; and exhibiting some *Remarks upon a Sermon* intitled *No Acceptance with God by Faith only*: Preached before the *University of Oxford*, on *Sunday July* the 19th 1761, by *John Allen*, M. A. Vice-Principal of *St. Mary-Magdalen-Hall*: And published at the Request of *Mr. Vice-Chancellor*.

In which Pamphlet, purposely composed for countenancing that leading Tenet of *Modern Enthusiasm*, in being justified by *Faith alone*, the subtle Remarker, after mentioning the Preacher's Text, namely, *Can Faith save him?* *Ja. c. ii. 4.* and reciting the whole Verse thus,—What doth it profit, my Brethren, though a Man says he hath Faith, and have not Works? *Can Faith save him?* And then shewing the Sermon to begin as follows, to wit—One Design of this *Epistle* is to confute a *Notion* which some mistaken Converts to *Christianity* had unhappily imbibed from *St. Paul's* Doctrine concerning *Faith*, as if *He* had taught that *Faith alone* would *Convert* and *Justify* the *Disciples* of *Jesus*.

And, after boldly affirming *Mr. Allen* to say that *Faith* without *Works* is dead—which, indeed, are the very Words of *Saint James*—he questioneth thus—If *Mr. Allen* meaneth a mere speculative Assent to the *Gospel-Truths*—a dead
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unoperative Faith—calling it *monstrous* and *diabolical* Doctrine—He is Right: But that if he meaneth a *lively operative Faith*, which is the Work of *God's Spirit* in the Heart, then He is in the wrong.—But mayn't it be here also asked, what Reason hath the Remarker for putting the Question, save only to answer his own seduced Zealots? Surely the Apostle's Words plainly evinceth the Preacher's Meaning.

However, soon afterwards the Remarker admitteth Mr. *Allen* as contending for a Faith accompanied with Evangelic Works—an operative Faith—covenanted to be performed by us under *Christ's* last, and indeed best Dispensation: But then quoting the Preacher as saying that he, whose Faith in *Jesus* is accompanied with Evangelical Works, is in a State of Favour and Reconciliation with God, the Shrewd Reasoner represents it as a fundamental Error of *Popery*; and affirms such Faith repugnant to common Sense and Scripture. See P. 7, 8.

Behold, likewise, that, as the Preacher is represented maintaining the Necessity of good or Evangelic Works for justifying the Disciples of *Jesus*, the Remarker affirms, even no Papist will alledge any Works necessary to that End: But only says, that Works are necessary for our being the Disciples of *Jesus*: And that Mr. *Allen's* affirming that to become *Christ's* Disciples first, and afterwards to be justified, is such Doctrine as never existed till delivered from the *University Pulpit*: And furthermore, that no Conditions on our Part are required for becoming such Disciples. See P. 10. And

On introducing Mr. *Allen* as alledging how unequal Faith alone is, effectually, to justify such Disciples, from that Chapter of Saint *James*, wherein the Apostle insisteth on the Necessity of good Works as a Condition of *Justification*, the Remarker is also pleased to term the Assertion *Audacious*, and as representing the *Apostle* insisting on the Necessity thereof: Because—As boldly affirmed by Mr. Remarker—He insisted on them only as *Fruits, Evidences, and Testimonials* of a lively Faith. See P. 10, 11, &c. And

For warranting this Assertion, the Remarker, Jesuit like, impudently reverseth our Saint's very Words; by representing him as saying, *Shew me thy Faith by thy Works*, instead of *Shew me thy Faith without thy Works*; immediately inferring therefrom, that the Justification
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mentioned by the Apostle must mean a *declarative* Justification.

But do not the manner of the Saint's using those two Expressions manifestly infer that Faith and Works must go together for rendering us acceptable to God through *Jesus Christ*? And that Faith alone, or a *Belief* of *Christ's* dying to save Sinners, without *Repentance* towards God and Faith in the Holy *Jesus*, by believing Him to be the *Lamb* slain for taking away the Curse of the Law, or without exercising Moral Vertues and Evangelic Graces as Conditions by Him Injoined, and not brought by ourselves, as weakly and in Truth sacrilegiously retorted, will never render us meet for partaking the Benefits of His Death and Passion?

However the Remarker, who well knoweth we are universally prone to reject or neglect rather than lay Duties on ourselves, alloweth the Preacher to speak in a truly Christian Manner by saying, that *Abraham* was not pronounced Righteous through the Merits of Faith or Works; neither being meritorious but on Account of *Jesus*, whose Day, whose Incarnation, that Patriarch saw at a Distance, and exulted at the Prospect of an *Æra* when all Flesh should see the Salvation of God—But then he complaineth of this Evangelic Strain not lasting; because, before the End of that Page in his Sermon, he, like a Person harping upon one and the same String, begins again with repeating *his* Terms and Conditions—not our Saviour's—and of being embraced as Righteous, on account of sincere Repentance and Love unfeigned; but without mentioning a Word of *Christ's* Merits—And was there any need thereof, seeing, he is allowed to have mentioned it but a little before? What needeth Tautologies? See P. 19.

Afterwards Mr. *Allen* is accused of uttering these following Words—The Law and the Gospel—and that we are to be tried and acquitted or condemned according as we have conformed to, or deviated from that Standard—From whence the Remarker, Jesuitically, infers that, instead of *Christ's* being the End of the Law for Righteousness to every one that believeth, and a Redeemer from the Curse, He is made a kind of a new Lawgiver, proposing, truly, milder Terms of Obedience than *Moses* did: And to which Terms, if we submit, God will take us into his Favour.—But all this he affirms to be a destructive Con-

ceit of the whole Scheme of Redemption : The Pride of the natural Man ; who, rather than Stoop to be justified by and accepted of *Christ*, as an entire Saviour, is ever for setting up something of his own, (the very Case of this Deceiver of the People) for recommending himself to the Favour of God—What ought this to be called ? Does not our Saviour say, *A New Commandment I give unto you, that ye love One another ?* And again : *If ye love me, keep my Commandments ?* And what needed He so to have spoken, if Obedience was not required, as a Condition of Acceptance ?

The Preacher also is reported to say, that in the Remainder of his Discourse,—He intends to prove Faith, in it's highest Degree, when alone or distinct from other Virtues, is so far from saving or justifying any Person, that it doth not, necessarily, produce any good Works : And that he more willingly undertakes it, because it is the leading Tenet of Modern Enthusiasm, that any one, by suddenly believing *Jesus Christ* shed his Blood for his Sins, is instantaneously regenerated and justified : Or to use their very Language—Only believe ; and you are saved. See P. 20, 21, &c.

Whereto the Remarker, harping on his own String, again questioneth thus : If he meaneth a Barren Faith, he is Right : But if he meaneth Faith in the highest Degree, then he meaneth not a Barren Faith : But a Lively Faith : And that then he might as well have said, I intend to prove that the twelfth Article of the Church of *England*, which termeth good Works the Fruits of Faith, is false, and which I more willingly undertake, because of that leading Tenet of Modern Enthusiasm—And having so stated the Point, he ushers in this Exclamation—Tremble O Earth, and be astonished O Heavens, at such execrable Blasphemy ! for that, as he alledgeth, not only the Language but very Words of our Saviour and Saint *Paul* are, thereby, treated as the leading Tenet of Modern Enthusiasm—Thus whatever standeth overmuch in the Remarker's Light or Way, is constantly attempted to be perverted. And

Then Mr. *Allen* is represented as dividing the Nature of Faith into three Acts,—namely, Knowledge ; Assent ; Reliance ; and as shewing that the highest Degree of Knowledge is compatible with a very small or no Degree of Vertue ; and as instancing, for that Purpose, the

the Order of Jesuits and their Society, as erected against the Liberties, Consciences, and common Sense of Mankind—From whence He is charged as knocking down His own Argument; and represented as Mr. *Allen* fighting against Mr. Vice-Principal, and Mr. Vice-Principal fighting against Mr. *Allen*. See P. 22, &c. But how untruly soever that appears, How constantly does the Remarker, to answer any sinister Purpose, make Scripture or any Thing else clash and contradict itself, and seem to prove Contrarieties?

The Preacher is further represented as affirming the World obliged to those Jesuits for most Masterly defending sundry Points of Doctrine, and Articles of Faith which are and should be contended for by Us—But Mr. Remarker assumeth the Liberty of intimating, that, among the Jesuitical Doctrines and Articles of Faith meant by Mr. *Allen*, that gross Error, as he calleth it, of being justified by Works, and not by Faith only, ought to be contended for. See P. 23, &c. But who holdeth that Error, he there sayeth not.

Mr. *Allen* is also reported that, if we come nearer Home, we shall hear of a Knowledge which Patrons of the *Election* and *Reprobation* Doctrine pretend to; and which he calleth a monstrous and detestable Schism—By which Mr. Remarker chargeth him with setting His Hand thereto, by subscribing to the twenty-seven Articles of the Church of *England*; and therefore that he hath subscribed to Doctrines by Himself believed unauthorized and detestible—O false, foolish, and detestible Logick! See P. 23, &c. And who knoweth not that the Doctrine in these Articles, and that other, as much differ as Light from Darkness?

He is further represented as urging that a bare Assent to, without Christian Vertues, will never stand the Professor in any stead—Which the Remarker also alloweth: But then proceeds to accuse Him with declaring that, in the Word of God, He findeth not one Syllable of Reliance being an Act of justifying Faith; and that none can be certain of *absolute Justification* till he hath performed every Duty requisite thereto. Which the Remarker indeed admits would be the Consequence thereof: But objects that Mr. *Allen* further affirms, that none can, from Scripture, be sure, his Sins are remitted, till he hath fulfilled the Conditions for that Purpose required by the Scriptures; and impiously intimating that, instead of inviting Sinners

to *Christ* and wash and be clean, (meaning, it's presumed, after their own enthusiastic manner) the Preacher is for coming to *Christ* as Righteous; and for clogging the Gospel with Conditions and Duties, and so rendering the Reward not of Grace, but of Debt—But who seeth not the Falsity of such Conclusions? See P. 24, &c.

Furthermore, the Preacher, for closing the Matter of Reliance, is quoted to say, that the Hope which maketh not ashamed, and whereon we may safely depend, is the Result of a good Conscience: That, so far is it from pretending to any Thing without good Works, that 'tis born of, and acknowledgeth the same for its Parent. And in P. 26, 27, the Remarker agreeth with Him, only with this canting Difference, *I, poor, blind Enthusiast!* do, with the Apostle and Prophet, count all my Righteousness as Dross, Dung, and filthy Rags, that I may win *Christ*, and be found in him.—And, provided I have a good Conscience, and am Begotten again by a lively Hope, it is only through the Blood of Sprinkling, and the Resurrection of *Jesus Christ* from the Dead.—And having this Hope in me, it is my Daily Endeavour, through Grace, to *Purify myself*, and abound in every good Word and Work; knowing that without Holiness no Man shall see the Lord.—But the Preacher, says he, maketh good Works and Duties the Conditions of his Pardon and Acceptance; and whereon he so fondly leaneth; without the least Mention of the Death and Redemption of the Incarnate God.

But here the Remarker deserves Exclamations: For either he misrepresents the Sermon, or else what is before mentioned to be thereby delivered, with regard to Reliance on *Christ*, if not so frequently repeated, is as fully laid down by the one as the other. And as well as the Remarker wisheth, that those, who make so great a Noise about good Works, would shew them in their Lives: They likewise wish that others, who make the greater Noise about Faith and Believing, would shew the same in their Conversations.

And, after again, harpingly, represented *Christ* as a new Law-Giver, Mr. *Allen* is introduced as speaking thus,—What shall we think of the loud and repeated Cries about Faith justifying the most harden'd Sinner in a Moment? Of a Faith which so justifies, that the Justified can fall no more? Of a Faith consisting in * *Roll-*

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ing and *Recumbent* upon *Christ*?—Whereto the Remarker answereth—Who affirms no Necessity of Holiness in our Lives, for Salvation?—And that Works have no Part or Lot in the Matter of Justification, no true Christian denies.—And that there is no Need of Personal inherent Holiness, as the *Consequence* of Justification, is what none but *Devils* and *Antinomians* will affirm. Thus, indeed, speaketh Mr. Remarker. See P. 28 and 29.

Nevertheless Mr. *Allen* is there charged as insinuating, that all, who hold the Church of *England* Doctrine of Justification by Faith alone, must conclude an Holy Life unnecessary.—And, as to the wild Notion of *Christ* having obeyed the Law, and suffering for us, the Preacher is referred to the Homily of Salvation; which is set forth as saying,—That *Christ* is now the Righteousness of all them that truly believe in Him. He for them paid their Ransom by Death. He for them fulfilled the Law in His Life. So that now, in Him and by Him, every true Christian may be called a Fulfiller of the Law.—And, as for the Word *Rolling*, that is affirmed as Synonymous with *Confiding*, *Reliance*, *Recumbency*, *Committing*, &c.—But he would discover a little Honesty, by more properly applying Terms, Texts, and other Passages of his introducing.

Furthermore : On Mr. *Allen*'s being cited as advancing this Question—What shall we say of a Faith which justifieth the most hardened Sinner in a Moment?—Of a Faith so justifying, that the Justified can fall no more?—The Remarker answers—That *if one Sinner can be justified in a Moment, another may*. And that no sooner doth God convince Us of the Iniquity of our Hearts and Lives, and dispose Us to cast ourselves upon *Christ* for Acceptance; than that we are in a *justified State*. Notwithstanding the Preacher may say we must wait half a Year, or three Quarters, before God will pardon us; and that God justifies returning Sinners by Degrees; so that they may be almost justified one Week, and not quite justified till the next. See P. 30. And

To all which Mr. Remarker, personating the pious Christian, and waving his wrangling about Words, enthusiastically subjoineth the following Concession. We grant *Sanctification* to be a progressive Work through the Christian's

tian's whole Life, whereby he is spiritually enabled to put off the Old Man, to mortify Sin in his Members, to be conformed to Christ both in the Likeness of his Death and Resurrection, to be renewed in the Spirit of His Mind : Yea, to have that Mind in him which was also in *Christ Jesus*, to abound in good Works, and grow in Grace and Holiness, till made meet to be Partakers of the Inheritance of the Saints in Light.

Notwithstanding all which, it is observable, that in the eleventh, twelfth, and thirteenth Pages of his Heterodox Essay, rather than admit our Saviour as Injoining any kind of Works, as Conditions of Justification or Salvation through Him, this crafty Heretic obstinately persisteth in, and endeavours to maintain, by his ridiculous and peculiar manner of arguing, that through his Species of Faith or Belief, we cannot fail, either by Necessity or Gratitude, to abound in good Works. However, does not Daily Experience manifestly contradict that Impious Opinion, even in them who pretend to embrace it ? And is it not the principal Drift of the Remarker throughout the whole, to represent the doing good Works, out of mere Generosity, rather than Duty ? And are not these Believers for making *Christ* beholden to them for their Gratitude, rather than being rewarded by him for their Obedience ?

Lastly : Pretending, as usually practised by certain Foreign Colegiates, the more effectually to continue their Disciples in Blindness, and under Pretence of putting Matters in one View, by seeming to insert Mr. *Allen's* Words in one Column, and the Church of *England's* in another, the Remarker untruly represents each appearing as opposite to the other as Light to Darkness.—However, not to repeat all here, let the following Passage suffice.
—Mr.—*Allen*—A Man may have all Faith, ordinary and extraordinary, every Kind and every Degree of Faith, and still be at a vast Distance from Heaven.—*The Church of England*—I can shew a Man that by Faith without Works, ordinary or extraordinary, lived, and came to Heaven : But, without Faith, never Man had Life. The Thief that was hanged when *Christ* suffered, did believe only ; and the most Merciful God justified him.—Again :—Since then Mr. *Allen* denies Justification to be by Faith only, and—*The Church of England* maintains Justification by Faith only, in Her Articles and Homilies,

milies, the Remarker concludes with the following Paragraph, *viz.*

Is he not, thereby, an open Impugner of the Articles of Religion, established in the Church of *England*, and according to the Law in this very Case made and provided, liable to be Excommunicated, *ipso facto*, and not restored, but only by the Archbishop, after Repentance and public Revocation of such his wicked Errors? See the 5th Canon: May the Lord give him a Repentance not to be repented of; and enable him to make a public Revocation of what he has been Injurious in his Sermon: To the Glory of God, and to the Peace of his Church! *Amen.*

And now, considering that by more properly observing the Remarker, these Sheets would overmuch be multiplied, let it suffice here to intimate—That the Passage concerning the Thief is a very singular one: That his Lord and Saviour, then expiring on the Cross for the Sins of all Mankind, and, as being perfect God as well as perfect Man, fulfilled the Law for Us, by completely performing every good Work, and thereby rendering all the Works or Moral Vertues and Evangelic Graces recommended, in and by His last Will and Testament, as Rules for all sincere Christians so to behave for the future, whereby, though not so perfectly observed and performed as by Himself, they, becoming purified to *Christ Jesus* a peculiar People, zealous of good Works, and, through Repentance towards God, and this Faith in their Saviour, might be redeemed and saved; that this our Saviour, knowing the Sincerity of the Thief's Repentance, and that had he ever so long lived, he not only would have been baptized into, but walked by Him, though not so perfectly, received him into Paradise.

However, let us beware of relying too much on the foregoing Instance, principally recorded to prevent Despair on one, and Presumption on the other Side of the Question, as well as to display the Readiness of God in forgiving and receiving every penitential, faithful, and obedient Christian into His Heavenly-Kingdom; notwithstanding the Remarker seemeth rather to juggle *that*, with the other Passages, into his Papers, as a Master-stroke for soothing his seduced Zealots; and for shewing therewith his Legerdemain by reiterating eight Pages *verbatim*; to render his Pamphlet saleable at the Price of Sixpence.

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Nevertheless, Mr. *Hocuspocus* must be consigned to that worthy Divine, whose Sermon he presumptuously attempteth to misrepresent; and who is most capable of exposing not only his sophisticated Logick, his quibbling and evasive manner of Writing, but misquoting, misrepresenting, and misapplying the Words of *Christ* and his Apostles, the Holy Scriptures in general, the Writings of the Fathers, the Homilies, the Articles of the Church of *England*, and the Works of Bishop *Beveridge*, Bishop *Jewell*, Dr. *Fulk*, and the judicious *Hooker*.

Moreover, that Reverend Clergyman can easily correct this Dealer in Quibbles, touching his seemingly wrong Ideas, and Misuse of the Terms *Faith*, *Belief*, *Enthusiast*, *Disciples*, *Works*, *Conviction*, *Justification*, *Rolling*, *Confiding*, *Acceptance*, *Sanctification*, &c. and to that learned Gentleman's Correction is likewise most willingly submitted whatever is herein before contained. And

Thereby, notwithstanding no other Orthodox Divine hath hitherto condescended to answer the Hopes of that Honest Person, named in the beforementioned Advertisement, for quenching the Flames of Methodism, the Engine and Buckets of that Right Worthy *Vice-Principal* may prove altogether effectual for such a laudable Achievement.

F I N I S.